RELIGIOUS INTELLIGENCE.

November 12-Twenty-fourth Sunday After Pentecost.

Programme of Religious Exercises for the Day-Religious Correspondence and Religious Matters Generally.

Services To-Day.
"A Man of One Idea" will be the subject of Rev. Devia Mitchell's discourse this morning, in the

Canal street Presbyterian church. The anniversary of the Bethlenem Mission Sunday nool will take place this afternoon in Brookes Assembly Rooms, 361 Broome street. Addresses will be made by Rev. J. Hyatt Smith and others. Asermon on the difficulties experienced in the scharge of duty will be delivered this evening by Rev. P. L. Davies in the Berean church, corner Bedford and Downing streets.

Rev. Andrew Longacre will preach in the Central Methodist Episcopal church this morning and even-

The third anniversary service of the Ladies' Domestic Missionary Relief Association will be held in Zion church this evening. Addresses will be made by Bishop Armitage, of Wisconsin; Rev. Dr. B. H. Paddeck, rector of Grace church, Brooklyn, and Rev. S. D. Hinman, missionary to the Indians. Rev. Robert Cameron will preach in the Open Communion Baptist church, West Sixteenth street,

this morning and evening.

Rev. H. D. Northrop will preach in the West Twenty-third street Presbyterian church this morn-

ing and evening.

Bishop Neely, of Maine, will preach in the Chapel

of St. Chrysostom this evening. Rev. Chauncey Giles will preach in the Sweden borgian church, in East Thirty-fifth street, this morning, on "Heavenly Blessedness," and in the evening on "The Theological Writings of Sweden-

Rev. Dr. Merrill Richardson will preach, morning and evening, in the New England Congregational

Rev. Charles F. Lee will discourse on "Human Despondency and Divine Encouragement' in Chickering Hall (Fifth Universalist church) this

Rev. George V. Mingins, Superintendent of City Missions; Rev. C. C. Foote and others will address the Morning Star Sunday School, 130 West Twentyfourth street, this afternoon. Rev. C. S. Harrower will preach this morning

and evening in St. Luke's Methodist Episcopal Rev. Dr. Morgan will preach this evening in St.

Peter's church, West Twentieth street.
At the Church of Our Father (First Universalist),

control is destinies. You smile at such an idea; you think it simply preposterous and impossible. You chink it simply preposterous and impossible, you think it simply preposterous and impossible, you can be provided by the preposterous and you, serene and dignified mothers, who read this safely intrenched behind the bars of custom and conventionality, in the shelter of happy homes, watched over by guardian husbands and brothers, who carefully keep you from contaminating contact with the loulness and iniquity of the great world that seetnes and struggles outside your homecharmed circle—ah, how superb is your scornful and incredulous smile! But I tell you that if you continue to remain scornful and incredulous of the argent necessity of these warning words of mine, if you do not arise in the might of your modesty and innocence to vindicate the character and assert the true rights of your outraged sex, the rights of wives instead of wantons, of mothers instead of mistrosses, of Christianity instead of infidelity, of truth instead of falsehood, the day will come, and is not far distant, that shall wreck your peace, your hopes, your homes, your hearts and all that you hold dear and sacred.

To the Editor of the Herald:—
An individual signing himself "Catholicus," and announcing to the world in general that he is "a good Catholic," complains through your columns of being called upon in some churches to pay for a seat at the half-past ten mass on Sundays. I know not "Catholicus" ideas as to what consti-

tutes a good Catholic, but it is reasonable to suppose that a good Catholic will not rush into print with a view of drawing odium on his Church, or in such manner seek redress for grievances, imaginary or otherwise, when there is abundant means of ob-taining relief by applying to the legitimate authori-

Every good Catholic who attends church regularly Every good Catholic who attends church regularly tand those who do not, and have health and means of doing so, are not good Catholics) is well aware that at all the early masses from six to nine o'clock A. h., inclusive, with one or two exceptions at the latter hour, seats are free in every Catholic church throughout the city. They also know that the only source of revenue for the support and building of churches is the renting of pews, which are generally occupied by the tenants at the half-past ten mass. Such pews as are not rented entire are reserved for transient visitors, who prefer paying for a seat at late mass rather than hire by the year. Were seats free throughout the entire Sunday churches would soon be bank-rupt.

the entire Sunday churches would soon be bankrupt.

But there are a certain class of so-called Catholics (few in number, thank God!) who never contribate one penny towards the Church or the advancement of religion from one end of the year to
the other, who attend mass only now and then,
when they go, like "Catholicua," without a
cent in their pockets, even for the plate,
feeling that by their august presence they conier a
sort of favor on Aimighty God and His temple. Such
are the Catholicus who generally make a house and,
like "Catholicus," ask "what becomes of the
money?" which "Catholicus," were he what he
represents nimself to be, and attended mass regularly, might have learned from the annual reports
placed in the pewa, without appealing to the
HERALD or the public for information. He must be
aware that Catholic churches, like all others, cost
money to build, and in every instance are largely in
debt when finished, entailing constant toli and anxlety on their respective pastors.

The only means of paying off such debts and current expenses, as I before stated, is the revenue
from pews and the voluntary contributions of the
faithful.

A Word About the Chinese.

A Word About the Chinese.

FO THE EDITOR OF THE HERALD:—
Among the many sermons preached last
Sunday and reported in your enterprising and widely read journal, there was not one that could rival in interest and importance that which I hap-pened by mere chance to hear delivered in the little Church of St. Lawrence, in Eighty-fourth street, Church of St. Lawrence, in Eighty-fourth street, Torkville. This church is the centre of a populous perish, and is in the charge of the Fathers of the Bociety of Jesus, whose indefatigable and really apostolic seal cannot fall to attract the notice and elicit the admiration of even such chance visitors as

by a missionary priest, a Jesuit, formerly a friend apanion of the pastor of St. Lawrence's

were simplicity itself, the impression duced resting entirely on the grave sacred nature of the subject handled, and on the personality of the devoted missionary himself. I shall dwer only on the facts he related, leaving aside the exhortations he so touchingly and zeal-ously introduced. Facts speak more, sometimes, than any words, and where eloquence would wears, the presence of a man who may one day give his hife for Christ, can do naught but inspire the deepest respect, and present to our eyes a spectacle that shames our own lukewarmness and

fair-weather Christianity.
Since the power of France has waned, and she can no longer protect her missionaries, the rulers of China have again instituted a cruel persecution against the Christians. The Catholic missionaries and their Chinese converts are now hunted, exiled, imprisoned and even martyred. China, and the golia and Mantchooria, contain no less than 400,000,000 of auman beings, and more than twice the entire number of Catholics all over the inhabited world. At Shanghae and in the neighborhood are 2,000 tombs of martyred priests, missionaries, chiefly of the Jesuit and Franciscan orders. Besides these, many men, both cleries and laymen, European and native, have never received burial, and await the final resurrection in unknown caves and holes where a hasty vengeace immolated them to the heathen gods of China. It is a most interesting fact, no less to the searcher after antiquities than to the fervent Christian, that in the annals of Chinese history during the eighth century, more than a thousand years ago, are found records of the expulsion of 3,000 Christian priests, "from the West" (according to the text), who were by legal ordinances sent in a body "back to the West." Their religion was styled in these records "the religion of number ten," from the accidental circumstance that the Chinese cipher for the numers 1 10 is a cross. The missionaries have also discovered among the people sayings and traditions that have been handed down from the time of this early evangelization. In many instances the very resemblance of the outer observances of the Chinese priests, the "bonzes," with those of the Chinese was briefly mentioned in the discourse of the missionary, and a striking example of the degradation induced by heathenism upon Chinese women was given. One of these unhappy creatures, still full of the popular pagan belief that her sex possessed no soul, was, through the accidental circumstance of the breaking out of a persecution in her neighborhood, too hastily admitted into the ranks of the Catholics. (Ordinarily the catechumens are kept under instruction for two or even three years, before they are baptized, and this rule is never broken save in the case of imminent danger of death or of the expected dispersion of a congregation.) This poor woman soon after publicly averred her belief that she had no soul. Upon being seriously pressed to explain her meaning, and asked what reason had induced her to rec sides these, many men, both clerics and laymen, European and native, have never received burial

Rev. Dr. Morgan will preach this evening in St. Peter's church, West Twentieth street.

At the Church of Our Father (First Universalist, Brockyn, Rev. H. R. Nre, of Springdeld, Mass., will preach this morning on the subject, "What is Dod Hath Joined Together Let. No Man Put Asmider," and in the evening on "What is Trait."

Bishop Snow will preach this atternoon in the Universalisty, Washington square.

Mrs. Emma Hardinge will speak before the Society of Spritualists, in Apolio Hell, this morning at the Church of the Resurrection, southwest corner of Pifty-dith street and Third avenue.

The Trae Mission of the Trae Wemms.

To The Editor of the Resurrection, southwest corner of Pifty-dith street and Third avenue.

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To The Editor of the Resurrection, southwest corner of Pifty-dith street and darks: "righas" and institutions with such scale and dearest "righas" and institutions with such scale and secondary of the Marriage Relations." Ac. Its publication on this particular day seems nothing less than providential, contrasting as it does a face of the Common with a street and secondary of the same day, which stoops to record the contemptible conduct of cortain shameless, brazen individuals—unworthy the name of woman—who, as representatives of Mrs. Woodhuli, Clasin & Co.—(ah' could you but know, as I do, who as the procession, grouphape, and the lifts, clasmed for the procession of the procession of the same day, which stoops to record the contemptible conduct of cortain shameless, brazen individuals—unworthy the name of woman—who, as representatives of Mrs. Woodhuli, Clasin & Co.—(ah' could you but know, as I do, who as the secondary which stoops to record the contemptible conduct of cortain sha

constancy and the thought of all the surroundings of these two "children of the Sainta," When, added to the emotion caused by the recital of this circumstance, you find the thought fish across you that this very man whose words, so simple and unassuning, are ringing in your ears, may one day himself be numbered among the martyrs, it strikes you that you are a privileged person thus to be in the presence of one so nearly linked to God. And then contrast with this life of danger and courage the life of many, of most among the christian congregations, ay, and among the christian congregations, ay, and among the christian congregations, and and maintenance of the circumstance of the conditions of the purpose of setting on foot some more comprehensive system of converting the heathen natives of Asia. He spoke of the three great enemies of God—the lust of the flesh, the lust of the eye and the pride of life. He said he saw in America cities given up to these evits, corruption ruling the land and God ratining down terrible warnings in the form of natural and other calamities. He saw beyond in Europe, where he was groing, the greatest of ruling Powers arrayed in the service of heresy and constitutes. He saw the Pather of the Pathitui En bondage, as erst our Lord in the hands of the Jews when they called out to Plaste, "Away with him ".—"Not him, but Barabbas!" The world now said to the Pope, "Away with yon, we will not follow you; we will not obey yon; you are not our king!" But what was the truth "Well might we say of the Pope, "Behold the man !"—that is, the man in whose person authority, law and justice are represented; the man in whom divine jurisdiction has its type, and human jurisdiction lis sanction.

He told how the Chinese mandarins and Japanese bonzos now hold up their heads against the unprotected Church and mock the Christians, saying, "where is now the flag of Prance, that was once a rule of the churches of the

COLUMBA NAHEEHS.

The Rev. William N. Dunnell has fully entered into a new missionary field (last Sunday, as rector of All Saints' (Free) church, corner Henry and Scammet streets. Dr. Dunneil comes from Trinity church, Red Bank, N. J., where he has labored for

Newburg. The Convocation employs two missiona-ries—one located at Port Jervis, Orange county, and the other at Ellenville, Uister county. These missionaries—Rev. Messrs, Luson and Edmunds—furnished interesting reports of their labors during the year past, and made some striking statements regarding the religious destitution of the population among whom they were employed.

employed.

Mr. EDMUNDS, the Ellenville missionary, remarked that of the 102,000 inhabitants of Ulster county sixty-six never enter a church, and of those who do the large majority go "to hear and not to worship." In many districts the people were extremely ignorant in religious matters, and needed missionaries.

Rev. Mr. Luson drew a dark picture of the spir-Rev. Mr. LUSON drew a dark picture of the spiritual condition of the large number of railroad employes living in the village of Port J-rvia. Ninety-nine of every 100 of these railroad hands "were ungodly men." They were demoralized by the railroad. They were compelled to be at work on the road or in the shops on the Loid's Day, and their refusal thus to break the Sabbath when ordered to do so would render them liable to prompt discharge. The speaker said he was often called upon to attend some poor fellow who had gone out in the morning in his usual health and strength, and had been brought back in a few hours with crushed limbs, and whose dying confession was, perhaps, that "he had not been inside of a church in ten or fitteen years." The Christian bodies in the place took no care of these people, but scorned and derided them as barbarians. The rectors present piedged their parishes to the raising of considerable sums of money for the carrying forward of the missionary work of the Convocation and the reclamation of the heathen of Orange and Ulster counties.

Departure of Missionaries. Two young missionaries-Rev. Messrs. Harding Colorado, for Syria. Mr. F. A. Wood is known to many of our city readers. He is a graduate of the many of our city readers. He is a graduate of the University of New York and has been for several years past an Assistant Librarian at the Astor Library. During the recent war he was an efficient agent of the Christian Commission. The hopes and prayers of many friends follow these well prepared brethren and their young wives.

Religious Notes-Personal and General. Rev. H. F. Hickok, of Orange, N. J., has recived a earty call to the Central Presbyterian church Auburn, N. Y.

Rev. John M. Allis was installed pastor of the First Prespyterian church of Lansing, Mich., on Rev. Septimus Tustin, D. D., died at his home in

Washington, D. C., on Saturday, October 23, thus closing a long, active and useful life. Rev. A. F. Todd, lately of Piermont, N. Y., was installed as pastor of the Reformed church of Boonton on Wednesday evening of last week.

Rev. Charies R. Strong was installed over the church at Roslyn November L. Rev. S. R. Ely, D. D., having for a long period supplied this pulpit, retired on account of infirm health.

Rev. Dr. Hoge, who has been a pastor in Richmond. Va., for many years, has been called to the First Presbyierian church of Nashville, Tenn. His acceptance of the call is doubtful.

Mr. James M. Huntung, Jr., was installed by the Presbytery of Nassau, Rensselaer county, N. Y., over the church at Melville, on the 25th uit. Mr. Hunting is the first pastor settled over this church for many years.

Rev. Ezra E. Adams, D. D., formerly pastor of the Broad street Presbyterian church, Philadelphia, died last Friday at the age of sixty years. At the time of his death he was Professor of Theology in Lincoln University.

Interior University.

It is feared that Rev. J. B. Goodrich (Episcopal), of Conaccticut, was one of the victims of the Chicago fire. He was last seen in his room at night in the Metropolitan Hotel, which caught fire at three o'clock in the morning. A diligent search for him has proved fruitless.

The Jewish Messenger notices that a statement has been going the rounds of the press that a meeting has been held at Frankfort, Germany, and large sums raised among the Jews to purchase Jerusalem from the Sultan, and that it is their intention then to settle once more on this soil. There is not a word of truth in the statement.

THE OLD CATHOLIC MOVEMENT.

Reception of the Reform News in Rome-Antonelli Inclined to Conciliate—The Sang of Secturianism Avoided—Fears of the MUNICH, Oct. 19, 1871.

The effect produced upon Rome by the Munich Old Catholic Congress appears to have been deep and earnest. The movement is not treated at all with ridicule or contempt, as the German Ultramontane papers have treated it, nor with mere scurrinty, such as too many of the Bavarian papers u Zeitung, for instance, one of the blackest of the black, speaks thus charmingly:—
"The whole pack of officious swineherd's dogs
(Schweinehunde) is unscupled, and barks at us in port of the impression produced by the news of the Congress in Rome is very different. That jour-nal says that the Jesuit party is determined to

MAKE WAR UPON THE OPPONENTS OF THE DOGMA, while the party of moderation, headed by some car-Church, are terrified at the course which the opposition to the dogma is taking in Germany, and seek tion to the dogma is taking in termshy, and seek-ing to bring about a reconclisation. The view pre-vails in Rome that the Vatican must come to some decision as regards Munich, otherwise new difficul-ties will be rising in the city of St. Peter.

CARDINAL ANTONELLI,
it is said, supports the party of conciliation "to a
certain point," he having more than once expressed
himself to the effect that "if the movement could be reduced to a schism Rome would have nothing to fear." The truth seems to have penetrated within the walls of the Vatican that the old Catholics have

reduced to a schism Rome would have nothing to fear." The truth seems to have penetrated within the walls of the Vatican that the old Catholics have managed their affairs without running upon the sing of sectarianism. A sect or schism within the Church could not have existed a week; a fact known as well in Munich as in Rome, as the reports from the Congress will have proven. For the Jesuits the matter is now very nearly one of life or death, and their influence, it is feared, will be very apparent in any step Pius IX. May be induced to take, and it is known that in more than one critical case Antonelli has subjected his eva conviction to the will of the Jesuits. The latter appear to cherish hopes in the Emperor of Germany—hopes undoubtedly fed by the Hismarck of the Ultramontanes, Bishop Kettelor, of Mayence, who defies with equal impunity both Berlin and Munich—but the German government is simply waiting to see the results of the Bavarian movement in order to take equally positive measures.

THE ANEWER OF MINISTER LUTZ to the interpelation of Herr Herz is unfortunately one of those documents which it requires a great amount of patience to read through. He delivered it to the House without pausing, at a two hours stretch, not allowing himself to be interrupted either by the marks of approbation of the Lett or anger of the Right. Had he summed up his ideas in a dozen paragraphs instead of going into juristic and theological discussions the effect would have been infinitely better. As it is, not a single paper has as yet had the courage to publish the ministerial document in full. The document at once answers both Deputies Herz and Kolb, culminating in assenting to the latter's request to bring in a motion for the complete separation of Church and State, which will at once put an end to the political troubles connected with the Catholic movement. The substance of the assawer is that the government is willing to afford full protection to its clingue, or it is to complete the protection of their children; regognize

built up. He comes to All Saints with a bright record, and has aircady infused new life into the parish, which is one of the oldest in the city and was at one time the wealthlest. Dr. Dunnell will find a large missionary field before him, and prove, we are assured, a worthy successor of such eminent divines as Haight, Eginbrodt, Fiagg, and other.

Religious Destitution in the Hudson River Counties.

Wednesday last the Western Convocation, composed of cierical and lay delegates from the Episcopal churches in Orange, Ulster and Sullivan counties, held its quarterly session in St. Paul's church, Newburg. The Convocation employs two missionaries—one located at Port Jervis, Orange county, and

TEMPLE EMANUEL.

"Would to God That All the Lord's People Were Prophets"-Lecture by Rev. Dr.

yesterday to unite with the Jewish members in the worship of the common Lord. The Rev. Dr. Gutheim preached. When at the command of God, he said, Moses had assembled the seventy ciders to assist him in the government of Israel as a national council or senate, as we read in to-day's Scripture, the Lord came down in a cloud and spake to Moses, and took of hesied. But there were two men-Eldad and prophesied. But there were two models and they medad—upon whom the spirit rested also, and they ran a young man to tell Moses, as if it was a great crime for those two men not to have gone forth with the others. Joshua, who had been Moses' servant from his beynood, believing it to be a crime, also said, "My Lord Moses forbid them." But Moses, with the meekness and modesty for which he was ever proverbial, answered, "Enviest thou the people for my sake?" Would that all the Lord's people were prophets."

This was a remarkable sentence, a great expres-

This was a remarkable sentence, a great expression,

A SUBLIME SENTIMENT,

uitered by a great and noble man. It points out the ideal after which the prophets should strive, and gives us an insight also into the very soul of the great project, and shows at a giance the beauty and nobleness of his character and the purity of his mind. All the Lord's people should be prophets inspired by the spirit of God. They should take the best and most excellent of the people as their models, and thus demonstrate that the spirit of God rests upon them. What is the spirit of God rests upon them. What is the spirit of God rests upon them. What is the voice that speaks in thunder tones through the prophets? The spirit of God is divine. It is the triumph of truth over faisehood, of right over wrong, of virtue over vice, of mind over matter, and a man proves thereby that he is inspired by God; and whoever is not possessed of this spirit, is not conscious of it in his soul, must strive after it by looking to the exemplars who have lived and died and those who still live among us. We must imitate their virtues and make their lives our models. It may require a strusgie, an effort, to attain to their greatness; but, the inspiration of God obtained, no one can fail to reach that point.

There are men inclined to self-induigence—men who bend all their energies to increase the means by which they can command the greatest amount of pleasure brought into existence. Men of this stamp may have enjoyed themselves. Dut they cannot be said to live or to have lived, since no trace of them remains. They are altogether like the brutes which have not ideas beyond the present. They eat what they have not sown, and sleep on beas for which they have not sown, and sleep on beos for which they have not own, and sleep on beos for which they have not sown, and sleep on beos for which they have not sown, and sleep on beos for which they have not sown, and sleep on beos for which they have not sown, and sleep on beos for which they have not sown, and sleep

trolled by them, and he will be unless he struggles to

ERING HIS ERTTER NATURE UPPERMORT.
At such a juncture as this, when corruption seems to have seized upon every seat of power, all the Lord's people should be prophets. He puts in our souls wards of virtue which we should speak and thereby nelp to reform society. Suppose there were no such prophets as Moses and his seventy, and that those truths were not proclaimed. Every man has a prophet in his own soul, which will direct him what to do. He looks at creation and into himself, and discovers in himself such affections and sympathies that cannot be gratified on earth, and the spirit answers from above and places the truth in his heart. This is the higher destiny for which we live, and it should prompt us to live the lives of the great exemplars who received their inspiration from above. Man communes with his Heaveniy Father by faith, and walks before him; and this communion is a reward for our exertion to compass the strength of true faith. The good man lives as if inspired, and is ready for any sacrifice. His trust and hope are firm and he performs every duly with cheerfulness and sincerity.

and sincerity.

THE NOBILITY OF MOSES' CHARACTER Modesive THE MOBILITY OF MOSES CHARACTER is universally acknowledged. His modesty and meekness are also spoken of in the Scriptures. And God emphasizes His own condescension, so that we see that greatness and humility may be joined. The Doctor made an eloquent appeal to his congregation and the second of the congregation of the congr e general good; for in this way only can our lives a made a blessing to ourselves and to others.

LAURA D. FAIR.

The Argument Before the Supreme Court of California on Motion for a New Trial.

The Points on Which a New Trial is Demanded.

INTERESTING LETTER FROM MRS. FAIR.

SAN FRANCISCO, NOV. 3, 1871. SAN FRANCISCO, NOV. 3, 1871.

The argument before the Supreme Court of the State of California on motion for a new trial for Mrx.

Laura D. Fair comes up on the 11th inst., and much hope is expressed that a decision will be given in her favor.

The following are the five fundamental points of

That the Court erred in its ruling relative to the competency of several of the jurors at the time they

competency of several of the jurors at the time they were called.

That it erred in several of its rulings during the trial, admitting and excluding certain testimony.

That it erred in its charge to the jury and in refosing certain instructions asked for by the defence.

That the verifict of the jury was contrary to the

law and evidence.

That the court erred in refusing to set aside the verdict for other reasons, but particularly for the reason that Beach and Littlefield were not fair and

who has taken much interest in her case shows her feeling about the trial and her opinion regarding the appeal taken to the Supreme Court. It is evident that she has strong hope of escaping the gallows and of ultimate ireedom:-SAN FRANCISCO, NOV. 2, 1871.

Mr. S.——;—— San Francisco, Nov. 2, 1871.

DEAR Sir.—The appeal has been received and read by me with a great deal of pleasure. I took the liberty of showing it to my attorneys. They think it would not be wise to make any mention of it in the papers now, as it might be construed into an evidence that we did not expect a new trial from the supreme Court, which my attorneys do feel convinced I will got, unless there is no honor in the bench and a perfect disregard for all law. They have every faith in the Supreme Judges as honorable men, but I, not knowing them, and judging from my experience with Dwinelle, have little faith.

from my experience with Dwinelle, have little fatth.

You never need have a doubt as to the truth of what little appeared in the papers regarding the errors of the Court and the prejudice exhibited, for be assured, when they could screen him and the prosecution its should read persecution) by omitting certain things which reflected too strongly the villany and injustice being done me, they did so. Thus, instead of their being room for doubt as to the truth of what did appear against the Court, they never published half that took place. For instance, when the motion for a new trial was being heard before Samuel H. Dwinelle (may his name never be forgotten) my counsel produced against the juror B. C. Littlefield the following affidavita, which I shall give you from the official report, omitting, of course, all the preliminary questions as to age, residence, &c., &c., and confine myself to the points at issue simply, that you may know I make no mistake:—

point at issue samply, that you may know I make no mistake:—

W. N. M'NAMARA,

being duly sworn, deposes and says:—I have known D. C. Littlefield for nearly a year past; have met him frequently at a grocery store kept by William Metz, on the southeast corner of Butter and Powell streets, in this city; that within a few days after the shooting of A. P. Orittenden I met said Littlefield as asid grocery store, and deponent and said Littlefield had a conversation concerning said shooting of said Crittenden by said defendant, and which conversation was, in substance, as follows:—Said Littlefield stated that they would hang her (meaning Mrs. Faip for shooting Mr. Crittenden; I said, "They never will and ought not to do it, as his private acts will be made known on the trial, which would show

that, at most, she shot him out of jealeusy, and, at most, that it could not amount to more than manslaughter;" said Littlefield then said no man of common sense could defend her, and she ought to be convicted of murder and hung; and that if he, said Littlefield, should be on the jury to try her, he would find her guilty of murder and hang ner. He fur her said that if she was not convicted, "You know hundreds of men living here like Crittenden would be shot down by women."

Now let me show you what this same Littlefield said when being sworn on his robre dire:—"I heard the matter talked of pretty freely at the time; did not converse particularly about it myself; do not think or recollect that I formed or expressed a decided opinion one way or the other; I have formed an impression; it is a pretty decided impression; till hear something to counteract it, you might consider it so; I nave an impression that would require evidence to remove; I gave as much credit to what I read as I do to newspaper accounts generally; cannot say whether I accepted it as true or not; I thought the accounts in the newspapers about this matter in the main true; I do not believe, far as my mind is now formed, that she was justified in killing him; it would take evidence to remove that opinion."

My counsel challenged this man for implied bias,

my mind is now formed, that she was justified in killing him; it would take evidence to remove that opinion."

My counsel challenged this man for implied bias, and then the prosecution put these questions:—

Q. I now ask from what you have heard, or any means you have how of the aring of this cause, if you have formed an unqualified opinion—that is to say, a direct, positive opinion—as to the guilt or innocence of Mrs. Fair of the crime of murder? A. No, sir.

Whereupon the Court denied the challenge, and we had to accept him, as we had to three others under the same circumstances. So that you see my attorneys had a Herculcan task which they could not perform, viz.:—instead of free, unprejudiced minds, as the law requires, they had first to disabuse the minds of these jurors of a settled conviction, and, as the affldavits show, a predetermination to hang me. My counsel, of course, took an exception to the ruling and order, which is only one of the seventy-five points which he has for the Supreme Court. The affldavit of Monamars shows he—this Little-field—had formed and expressed an opinion and intention against me, and my counsel was right in objecting to him; but he not only formed and expressed his opinion, and also his intention as to what he would and did do when he became a juror, but I will show you, by an affldavit also reast in Court, that he was a bratal man, not fit to all on any jury, particularly where a woman was the defendant, and that woman not of his glind, neither by ourth nor education, he being an liliterate German Jew, a butcher, and had been for twelve years; but then my jury was an exceedingly milked affair, anyway—three Germans, three Jeys, four Americans and two Irishmen—quite a credit to the United States, for this is what they call trying an American by her peers; and let me not forget to state the fact that three of these jurors were butchers, and I don't suppose ever knew that a woman had nerves or was to be looked upon other than as beasts of burden, to be used for the ammal comfort

illustrate:—

LEYT W. TAYLOR,
being duly sworn, deposes and says:—I know D. C.
Littlefield; have known him for about twelve years;
first knew him at Marysville; that on Saturday,
June 3, A. D. 1871, he, this affiant, was passing
through the market of which he, the said Littlefield,
has charge; I met him as I was passing through the
market; I called him by name, Littlefield; i asked
him if they had granted a new trial for Mrs. Fair;
ne turned round to me and said, "No; she is sentenced to be hung by the neck on the 28th of July
next, and, God damn ner! I hope she will suffer in
hell for a thousand years," he appeared to be very
much excited, and I turned away from him in disgust.

holl for a thousand years," he appeared to be very much excited, and I turned away from him in disgust.

Does this not give you an insight as to what manner of men composed my jury? This brings me to the point to which I wished to call your attention regarding the papers here—that is, the Alla, Butletin, Call and Chronicle. When this amdawit was read in Court it caused a shudder even among those lecherous attorneys of the San Francisco oar; and these four above-named papers, fearing, I suppose, the effect of such an exhibition of brutality against me, upon the community at large, and being, as I believe: subsidized to do all against me, suppressed the scathing remarks made by my attorney upon this matter and glossed it over as best they could. I called the attention of my counsel to the fact that what Mr. Campbell said on the subject had been published, but his remarks omitted. He said he supposed it was accidental; whereupon I got the four papers and compared them; and, just as I expected, in each the same part was left out, proving, to my mind, a combination, particularly as each of these papers had their separate reporter in the court room all the time during the trial.

Now, I will say a few words upon the juror. Henry

Now, I will say a few words upon the juror, Henry A. Beach. He swore on his viore dire, after the usual preliminary questions, as follows:—
Q. By my attorney. What is your business? A. Commission merchant, at 302 Hattery street.
Q. What is your firm? A. Henry A. Beach only.
Q. You are alone? A. Yes, sir.
Q. Undat is your native State? A. New York.
Q. Did you read the newspaper account of this shooting? A. Yes, sir.
Q. In what paper did you read it? A. I do not know, as I was absent several months including that time. I read it in the papers I found in the place where I was.
Q. Where was that? A. Truckee, California.
Q. Did you converse with any one about it? A. No, sir; I had no conversation with any one about it; they were strangers.
Q. Have you heard it talked about in your presence? A. Very little, if any.
Q. From what you have read or heard, or both, have you formed an unqualified opinion as to the guilt or innocence of the accused? A. I have not.
Q. Or expressed one? A. I have not.
Q. Or expressed one? A. I have not.
Q. Your mind, then, is perfectly tree, as though you never had heard of the case at all? A. It is.
Q. You could give her a fair trial, then. A. I could.
Mr. Campbell then asked him this question:—

could.

Mr. Campbell then asked him this question:—
Q. Do you know the defendant or any of her family?

A. I do not.

And so he was accepted, and we thought we had a splendid juryman. A commission merchant—all alone, too; never had formed or expressed an opin-

alone, too; never had formed or expressed an opinion; dion; know me, and of oourse never had said he did. Weil, well! How could we, after so fair a representation, dream or such facts existing as the following addavits show, from perisons in Truckee, all of them entire strangors to me:—

Mrs. Mary E. Burckhalter, wife of the landlord where Beach boarded; Dr. L. Lasvingues, the physician who attended Beach through a severe lineas in Truckee; Jeeppe H. Bethart, a clerk for S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, merchant; Miles T. While Post tone; S. B. Weiler, Miles T. While Post tone; S. B. While Post tone; S. B. Weiler, Miles T. S. B. Weiler, Mil

SERGH'S HUMANITARIANS.

At the Yorkville Police Court yesterday Justice Coulter held for trial at the Court of General Sessions three of Mr. Bergh's humanitarians or officers for a brutal assault committed by them on a man named Patrick Baxter, of Fiftieth street and Seventh avenue. Their names are Archie Campbell, George W. Doty and Sherman P. Sage.

TO BE HANGED.

Termination of the Newark Tragedy Trial.

The Doom of George Botts, "Pet" Halsted's Murderer.

Another Impressive Scene in the Essex Oyer and Terminer-Denial of the Motion for a - New Trial-Judge Dopus Traverses the Cas The Murderer Sentenced To Be Hanged on Thursday, December 21-What He Said and How He Looked

The last scene but one in the terribie tragedy in which the famous General Pet Halsted lost his life was enacted in the Essex County Court of Oyer and Terminer yesterday, in presence of a large gathering of the morbidly curious and the learnedly legal. The Court opened at ten o'clock with a full ben consisting of Judge David A. Depue, presiding Judges F. H. Teese, W. B. Guila, Jesse Williams and Herman Ise, associates. George Botts, the convicted murderer, was represented by his counsel, Mesars, Charles S. Spencer, of New York, and W. B. Guild, Jr., of Newark. The interests of the State were looked after by County Prosecutor Calet 8. Titaworth.

BOTTS WAS BROUGHT IN shortly after ten o'clock and provided with a seat near his counsel. Considering his awful position he looked remarkably firm and rigid, but now and then, as he looked up, there was visible about the mouth a twicking which told how great a struggle the wretched man was making with himself to continue his role of the stoic. Two of his brothers entered with him, and during the proceedings his three sisters appeared visibly affected. They fell on his neck and sobbed bitterly.

At ten minutes past ten o'clock Mr. Titsworth rose and moved for judgment.

Counsellor GULLD rose and moved for a new trial.

on the ground that one of the jurors, Patrick McGovern, had said, as was alleged upon eath by one John G. Ball, a barber, that he (McGovern) had stated that he wished he had been challenged, as he had made up his mind from the first to vote for hanging Botts. This conversation is alleged to have taken place on the day after the close of the trial.
Counsellor Spences followed his colleague, and

said that since the trial ne had examined carefully every ruling made by the Honorable Judge, and rather doubted that any of his rulings could be successfully attacked, if these amdavits be true. John Moran, a man in the employ of Ball, made an amdavit to the effect that McGovern had been in the shop on the morning before the trial commenced, and in answer to a question he said he would hang Botts if he went on the jury. By affidavits made by

Botts if he went on the jury. By affidavits made by Joseph Malcolmson and Nicholas McKenna, these men set forth that McGovern told them the day after the trial that he was NOT IN FAVOR OF HANGING BOTTS, that he fought against the verdict, but as they gave him no show he was brow-beaten and builled into it by the other jury men. They also swore that he said it was all cut and orted for Botts, and he was the only Irisaman on the jury and her out for Botts as long as he could. They jurnish legitimate grounds for a new trial. If the Court was willing he would in forty-eight hours be prepared to argue on the

long as ne could. They turnish legitimate grounds for a new trial. If the Court was willing he would in forty-eight hours be prepared to argue on the amidavits. He would also, it the Court could cause the same to be done, like to have the juror placed on the stand, where he could be examined and cross-examined as to the truth or laisity of the charges. Then followed the views of opposing counsel on the tegality of considering snou atildavits. The prosecutor argued that the opposing counsel's argument was weak. Finally

THE JUDGES REFIRED

to consider the matter, and were absent about a quarter of an hour. On returning judge bepue said that the Court had unanimously arrived at the decision that if the tacks sworn to in these amidavits were proven they would afford no ground for setting aside the verdict already rendered. With respect to other matters contained in the afficavits, viz., remarks made since the trial, and long been settled in these courts that evidence of such remarks was of no avail in attempting to set aside a verdict, for the very obvious reason that under such circumstances, no matter how great its timportance, could it be considered safe, reliable or conclusive. He further said that an unusual induspence had been granted to the prisoner's counsel, and that now the Court considered that it was not advisable to delay the administering of justice in this case.

Counsollor Guild moved an exception to the ruling and Mr. The worth moved for judgment. Then indicates and that now the Court considered that it was not active and the court and all eyes and ears were centered on Judge Depue. The prisoner was told to stand up, and as he did so he seemed to jerk out a half-smothered sigh er groan. He stood with his-haad on his my, and aswated the judicial tornado which he instinctively knew was coming to sweep him.

inp, and as near the second with his-hands on his mps, and awaited the judicial tornado which he instinctively know was coming to sweep him from the face of God's earth. A pin might have been heard to drop as Judge Depue said:—

"George Botts, you were indicted by the Grand Jury of this county for murder, in causing the death of Oliver S. Halsted, Jr., in this city, on the 2d of July last. On a traverse of that judiciment you were convicted of murder in the first degree. The punishment prescribed by law for that crime is death. Have you snything to say why sentence of death should not be pronounced upon you?"

At the utterance of these words all the animal in Botts gave place to the man, and he manifested real agitation, uncontrolled. After a deep pause

"I have had no chance; one witness swore agin me all through. Carr. that was the one; not one word of what you said was true."

There was another pause, which was finally broken by Judge Depue, who asked the prisoner if he had anything further to say. Botts

"Hes Sentence."

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"The Sentence."

The sentence of the sentence to sentence to serve the sentence.

"The sentence to say. Botts

"The sentence of the sentence to sentence to serve the sentence."

The sentence of the sentence to sentence

Judge Depue then addressed the prisoner as follows:—

THE SENTENCE.

You were tried by an intelligent jury, which when called and sworn, were acceptable to yourself and counsel. No testimony offered on your behalf was excluded, nor was any admitted on the part of the State to which your counsel made a legal objection, You were defended by the learned and experienced counsel with zeal and ability. The defence they made for you was the best that could be made in a case which in all its parts was without a legal defence. The jury patiently and attentively listened to wnatever might be said or urged in your behalf. He every respect you have had a sist trial. Notwithstanding the efforts of your counsel the jury, under their duty, found you guilty of their responsibility for the manner in which they should perform their duty, found you guilty of the highest crime charged in the indictment. Of

THE CORRECTIONS OF THEIR VERDIOT

THE COURT does not entertain the least doubt. Your defence that you were irresponsible before the law for your acts by reason of insanity was rejected by the jury. Under the evidence no other conclusion could be reached. Incited by guilty passion for an abandoned woman, and inflamed with jealousy toward the man who had supplanted you in ner favors, you deliberately formed the purpose to take his life, and, stimulated with intoxicating liquor, you exceuted your wicked purpose. To have permitted your crime through a pretence of insanity would

favora, you deliberately formed the purpose to take his life, and, stimulated with intoxicaling liquor, you executed your wicked purpose. To have permitted you to escape

The JUST PUNISHMENT of your crime through a pretence of insanity would have been an enticement to violence to avenge every real or fancied injury, which would have been disastrous to the peace and good order of this committy. The events which preceded the night of this terrible crime; your threats of personal violence to the deceased, made weeks and months before the fatal occurrence: the threats that immediately preceded it; the means by which you obtained access to the room where your victim was; your conduct and declarations immediately on doing the fatal deed, and when arrested and at the station house, combine to show that you were conscious of the nature of the act you were doing, the guilt you incurred and the consequences that would result therefrom. The overwhelming weight of the proofs of your sanity in the lightest hat you were guilty of willy in the large and convincing that you were guilty of willy in the proof of your sanity in the legislatest hope that the sentence we are about the singlitest hope that the sentence we are about the singlitest hope that the sentence we are about the singlitest hope that the sentence we are about the make preparation for that dread event which shall end your earthly career. It remains for the Cours only to pronounce

THE SENTENCE OF THE LAW, which is, and this Court doth order and adjudge that you. George Botts, be taken hence to be kept in the account, whence you came, there to be kept in the account, whence you came, there to be kept in the account, whence you came, there to be kept in the account, and that on the said Thursday, which will be the 21st day of December next ensuing, and that on the said Thursday, which will be the 21st day of December next ensuing, and that on the said Thursday, which will be the 21st day of December next ensuing, and that on the said Thursday, which will be the 2